

dungeons, or halters, of the most efficacious of a nation, or for persons and property; and in one well-instructed and will they become free orally speaking, innocent.

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at Islington, who had a, a near relation having, to be paid 'as poor earth!' In a little room over a stately, where she was

proprietors of the Shef- with mail, have adver- t you please, outside

near Anvers there body to the waist is not a blue-stocking) blushing, instead of her deeper blue!

head, several gentle- g a question in the warm, the peace of, order, gentlemen,

Journal states that rey, a Merchant of the 17th ult. after years old) with a legs and dashed his with such violence beat the poor child's foot-jack.

of Neptune said the, you never caught true,' replied Jack, lie to another all

Thomas P. Barber, Lucy Menacham, of ours.

ington, aged 60, their engagement standing.

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on the 11th ult. Mr. Frances Tonkins, of bed DEAD the

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a heart can speak.

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ing hours

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ys no fear, pathway twine.

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cloy, tal glory !

NATURE. nsable to sanctify associate intellect-

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# THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 41.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, OCTOBER 8, 1831.

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO. 10, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

- Every slave in these States is as notoriously kidnapped, as if he had been purloined from Guinea; and he who claims a colored child as his property, and nurtures and detains it in slavery, is equally a man-thief with the negro-stealer on the Gold Coast.—BOURNE.

THE COLONIZATION SPIRIT. A writer in the U. S. Gazette, over the signature of 'Carpe Diem,' declares that 'people of color, slaves and free, must be removed, *nolentes, volentes*,' (whether they are willing or not,) and that 'the moral and PHYSICAL force of this country can effect the measure'!!! To this result, all the efforts and doctrines of the Colonization Society directly tend, which, unless overthrown, must assuredly produce a civil war. Our free colored population choose death rather than transportation to Africa. We shall give this writer a review in due season. Mr. Chandler has administered a caustic rebuke to his desperate proposal.

The following statement is circulating in the news-papers:

'Arthur Tappan, Esq. has agreed to give TEN THOUSAND DOLLARS towards an African College at New-Haven, if the colored people themselves will contribute an equal amount.'

The fact is, this munificent philanthropist has offered to give \$1000 towards the proposed College, if \$9000 more can be raised among the whites. No doubt this noble example will stimulate others in giving liberally to this important enterprise. Our colored population will be prompt in raising their \$10,000. The College must and shall be erected, but probably not at New-Haven.

REV. MR. MAY'S SERMON.

To the Editor of the Liberator.

SIR—I have been hoping to see in the Liberator farther extracts from the sermon on slavery by the Rev. Mr. May, and have also hoped that the whole sermon would be published in a cheap form adapted for extensive circulation. There are few persons possessing Mr. May's zeal, whose writings would be read with so little prejudice from his well known character for moderation and candor. While well sustaining these characteristics, this sermon has a clearness and strength of argument which can scarcely fail to convince the understanding, and a benevolent earnestness of appeal for sympathy towards our

oppressed countrymen, which must touch every heart. It is peculiarly well suited to draw the attention of the people of New England to the truth that they are not guiltless in regard to slavery, and that it is their duty to make every exertion in their power to remove this crying sin from our country.

No part of this duty seems more clear and imperative than that of endeavoring to put an end to slavery in the District of Columbia, for the North is as responsible as the South for its continuance in that territory. It is to be hoped that numerous and urgent petitions for its abolition in that District will be sent to Congress at its next session, and it appears to me that this object may be promoted by the publication of this discourse, since its perusal might induce many to add their signatures who would otherwise never have thought that it was incumbent on them, or was in their power, to do anything in this cause. J. E.

[We expect to be favored immediately with the conclusion of Mr. May's valuable sermon, for which we have been waiting with intense desire. We hope he will consent to its publication in a pamphlet form.]—Ed.

A reply to the following murderous and abominable article has been forwarded by us to the Editors of the National Intelligencer. We deem it, therefore, unnecessary to rebut its statements in the present number. It is pregnant with falsehood and folly.

#### INCENDIARY PUBLICATIONS.

The excitement produced a few months since, in the Southern country, by the discovery of several copies of the notorious 'Walker's Pamphlet,' is doubtless still fresh in the recollection of most of our readers. Notwithstanding the pointed rebukes which the publishers of that inflammatory production received from many of the well disposed and reflecting part of our northern brethren, it appears that some misguided and deluded fanatics are still bent on exciting our colored population to scenes at which the heart sickens on the bare recital, and which instead of improving their moral or physical condition, cannot fail to overwhelm the actors in ruin, and curtail the privileges of all the others. Let them view the first fruits of their diabolical projects in the Southampton massacre, and pause—an awful retribution awaits them. A letter from a gentleman in Washington City, dated 29th ult. to the Postmaster of that place, says:—

An incendiary paper, "The Liberator," is circulated openly among the free blacks of this city; and if you will search, it is very probable you will find it among the slaves of your county. It is published in Boston or Philadelphia by a white man, with the avowed purpose of inciting rebellion in the South; and I am informed, is to be carried through your county by secret agents, who are to come amongst you under the pretext of pedling, &c. Keep a sharp look out for these villains, and if you catch them, by all that is sacred, you ought to barbucue them. Diffuse this information amongst whom it may concern.—*Tarborough, N. C. Free Press.*

[Remarks on the above by the National Intelligencer.]

The existence of the production above referred to, and the fact of its transmission in great numbers through the medium of the Post Office, are beyond doubt; though we do not believe in secret agents being employed to circulate it, simply, because the vocation would be too dangerous for even the most desperate man to undertake.

No one knows better than we do the sincerity with which the intelligent population of New England abhor and reprobate the incendiary publications which are intended by their authors to lead to precisely such results (as concerns the whites) as the Southampton Tragedy. But, we appeal to the people of New England, if not in behalf of the innocent women and children of the whites, then in behalf of the blacks, whose utter extermination will be the necessary result of any general commotion, whether they will continue to permit their humanity to lie under the reproach of approving or even tolerating the atrocities among them which have already caused the plains of the South to be manured with human flesh and blood. To be more specific in our object, we now appeal to the worthy Mayor of the City of Boston, whether no law can be found to prevent the publication, within the City over which he presides, of such diabolical papers as we have seen a sample of here in the hands of slaves, and of which there are many in circulation to the South of us. We have no doubt whatever as to the feelings of Mr. OTIS on this subject, or those of his respectable constituents. We know they would prompt him and them to arrest the instigator of human butchery in his mad career. We know the difficulty

which surrounds the subject, because the nuisance is not a nuisance, technically speaking, within the limits of the State of Massachusetts.

But, surely, surely, if the Courts of Law have no power, public opinion has, to interfere, until the intelligent Legislators of Massachusetts can provide a durable remedy for this most appalling grievance. The crime is as great as that of poisoning the waters of life to a whole community. The destroy angel, visiting the South, would hardly move with a more desolating step than that the deluded fanatic or mercenary miscreant who scatters abroad these pestilential sheets. We know nothing of the man: we desire not to have him unlawfully dealt with: we can even conceive of his motive being good in his own opinion: but it is the motive of the man who cuts the throats of your wife and children, in the hope of accomplishing what is an impossibility, and which, if it were not so, would be, of itself, a tremendous evil.

There are citizens of Boston who know what slavery is—who have measured the breadth and depth of the evil—who know how much injustice has been done on this subject by well-meaning persons in the Middle and Eastern States to the People of the South in this particular. We call upon them to step forward, and with that pen they wield so ably, vindicate the cause of humanity, as it is outraged by the publication to which we refer. We entreat them to awaken the People to the truth, and the whole truth, on this subject.

Our readers in the Middle and Eastern States may be assured we do not speak thus earnestly on light grounds. The subject is too grave to be trifled with. By all which they hold dear, we conjure the real friends of humanity not to delude themselves into the belief that we overrate the evil of which we speak, but to desist from countenancing, even by silence, these incendiary undertakings. Let them be frowned down by universal consent.

#### THE COLLEGE.

For the Liberator.

#### SONNET.

On reading an account of the disgraceful proceedings at New-Haven, relative to the African-American College.

New Haven, thou hast rashly done a deed, Which shrouds thy glory in a black eclipse;

Whereof in view the hearts of good men bleed,

And paleness settles on fair Freedom's lips!

The friend, yet, strange to tell, the foe of light!

Preceptor of the age, yet dost deny

To brethren—countrymen—the common right

Their empty minds with knowledge to supply!

Encourager of learning—science—arts—

Yet hostile to a race who fain would learn!

When from the dust a noble brother starts,

Suffering thy cheeks with angry fire to burn!

Would I might give the honors of Old Yale,

To blot from history's page this most disgraceful

tale. G.—n.

It is truly gratifying to see the liberality which is manifested by many of our editorial brethren, relative to the establishment of this institution, in their remarks reprehensive of the late meeting in New-Haven. As fast as our limits allow, we shall make a record of public opinion on this subject. We invite the attention of our readers to the following spirited communication, from the pen of the colored Agent, Rev. Samuel E. Cornish, who is now obtaining contributions in the 'city of brotherly love.'

From the United States Gazette.

#### ANOMALY IN NATURE.

The undersigned, agent of a convention of delegates, representing the free colored people of the United States, held in this city, June last, conceives it his duty, and holds it as his privilege, in the name of said convention, and in his capacity as agent, to contradict the misrepresentations, and deny the principles, propagated through the several papers, by an EXTRAORDINARY public meeting, held at the City Hall, in the city of New-Haven, on Saturday, 11th inst.

By what motives the Mayor, Aldermen, Common Council, and Freemen of New-Haven, could have been influenced, or by what means excited to such extraordinary measures, we cannot conceive! We are not accustomed to being opposed to such dignitaries; heretofore the rabble, and they only, have thrown themselves in the way of our lawful and praiseworthy undertakings, nor can we account for this great combat, with a man of straw, and that too of their own creating, by these men learned in

law, and high in authority. Such a formidable array, since the days of antiquity, has not been seen, nor did we believe would be, until the end of time, against a cause so feeble and so unmeaning.

The facts are simply these—the above named convention appointed a committee of their own body, to take into consideration the situation of the free colored people of this country, and to report such measures as in their wisdom they deemed most prudent and advisable, for the melioration of their condition, carefully guarding against any interference whatever with the slaves. The committee reported as among the most efficient means the establishment of a manual labor college, in which habits of industry might be inculcated, and a mechanical or agricultural profession obtained, while pursuing classical studies.

These were the simple unvarnished views of the Convention, in reference to the college; and how our infatuated fellow citizens of New-Haven can couple them with immediate emancipation, insurrection, or interference with the internal concerns and laws of the South, we are at a loss to conceive.

We utterly deny having connected any such ideas with the establishment of our college. Whatever independent views individuals of the Convention or friends of the college may entertain, we do not pretend to say, nor do we intend to account for. Our object is to ask the patronage of all the wise and good, in behalf of the contemplated institution. An institution whose object and plan, we think, need only be known, to secure the good wishes and prayers of this enlightened community. We hope the opposition of our opponents and slanderers, whose hearts we trust are right, while their heads are very wrong, will deter none of our friends and fellow citizens, in this place or elsewhere, from lending us their liberal patronage. We shall wait in person on the citizens of this place, during a few weeks to come, to receive their expression of good wishes and friendship to our brethren of color, and the institution in which they are engaged.

Confident that the authorities of New-Haven have no rights nor powers by which they can lawfully prevent the location of the college in that place, yet as friends to peace and good order, being authorized, we have altered our subscription book, so as to read New-Haven or elsewhere; for if the principles and doings of the meeting of the 10th inst. be a true sample of that city, which, by the way, we cannot believe, we rejoice in being delivered from such a community.

In conclusion, we think the dignitaries of this seat of science, have descended below themselves. It is beneath the gentleman, the patriot, or the christian, to endeavor to crush a feeble institution in its infant state, and an institution, too, got up for the very best of purposes. Let the citizens of New-Haven inform themselves on the subject of our college, and atone for the injury they have done us, by liberally patronizing the institution.

SAMUEL E. CORNISH,  
Agent of the Convention.  
Philadelphia, Sept. 17th, 1831.

N. B. The agent of the convention, who is now soliciting subscriptions in this city, feeling his cause injured by the gratuitous insertion of the proceedings of the New-Haven meeting, respectfully claims of those Editors who inserted the former, a place for this in reply. S. E. C.

From the New Haven Register.

MR. PRINTER—It is a singular feature in our nature that we often condemn in others what we will do ourselves. When our own private interest is not particularly concerned, we can descent largely on the virtue of self-denial, patriotism, and philanthropy. Bring the subject before us so that there is a prospect of its affecting our own pulses and convenience, it is surprising what a transformation it will effect in our views of men and things. If you will insert the following dialogue, illustrating this fact, you will oblige one of the minority. J. W. B.

#### A DIALOGUE, IN TWO ACTS.

ACT FIRST.

Friend A. and Public Spirit.

Friend A. Have you heard how the Georgians are driving off the Indians?

Public Spirit. Yes! and my blood boils with indignation at the deed! What, must the sacred

another Land Lottery is wanted; these are all the reasons I know of.

P. Spirit. Alas! my heart bleeds for the poor Indian, who, just begun to taste the blessings of Christianity and civilization, to be compelled by the operation of arbitrary and unequal laws, to abandon the 'home of their fathers.' Let us call meetings, and as freemen and Christians, protest against these high acts of oppression. My creed is that 'all men are created equal'; that they are endowed by their Creator with certain unalienable rights, such as life, liberty, and the pursuit of happiness.' We are bound to do as we would be done by. Let our country be an asylum for the oppressed of all nations. Let eastern despots talk of the danger of enlightening the common people, *we know* their motives and *detest* their creed. No! we Americans glory in the light and intelligence of all classes of our countrymen. Let us send the gospel and the light of science to the Hindoo, to the islands of the South Sea, and to the Hottentot of South Africa, and burst the fetters of ignorance from every nation under Heaven! Let us declare in the face of the world that we wage eternal war against ignorance and oppression.—Our religion bids us to deny ourselves.—We will cheerfully devote of our substance to the holy cause of freedom; we will send relief to the suffering Greek and Pole, and help them to break the chains of despotism. Let us forget our narrow prejudices, and embrace the oppressed of all nations as brethren, and swear like our fathers to devote our lives, our fortunes, and our sacred honor, to the holy cause of civil and religious liberty! My heart swells with emotion, when I consider that I am privileged to unite in this sacred cause!

A. I approve of your creed and sentiments and hope you will ever act accordingly.

P. Spirit. Never fear on that ground—you will even find me despising the narrow prejudices of mankind, and acting upon the broad principles of Truth, Justice and Liberty.

[The curtain falls.—Delightful music is heard:—Hail Columbia, happy land, Land of the free, &c. The voice of ten millions of freemen proclaiming eternal war against ignorance and tyranny! Shouts of 'Liberty and Equality,' &c. are reverberated from pole to pole.]

## ACT SECOND.

*Friend A. Public Spirit, and Georgian.*

A. Well, friend Public Spirit, have you heard of the proposition to establish a College in this place for the improvement of the colored youth? I hope that men of your enlarged views of justice and philanthropy, who feel for the oppressed and degraded colored man, will at least give countenance to his efforts to enlighten and raise himself among his white brethren, and we hope that the low prejudice against him on account of color will soon die away.

P. Spirit. Colored Youth! what do you mean, Nigger College in this place! Why, friend A. you have lost your senses!

A. I mean an Institution for the improvement of the colored man.—Ought we not to endeavor to improve him? Is not this his native country? Ought he not to have the same rights as a white man?

P. Spirit. Rights! I don't know much about his rights! Nigger College in this place, ha! We've got niggers enough in this place already.—You get a gang of negroes here, and you would soon find that the value of real estate would fall in this place at least twenty-five per cent.

A. Come, come! Mr. Public Spirit, stick to the point; ought not the black man to have the same privileges as a white? If science tends to the elevation of the white man, why not also to the black?

P. Spirit. Give a liberal education to a black man! Look at the consequence! Why the first thing he will do when educated, will be to run right off and cut the throats of our southern brethren; or if he should stay among us, he will soon get to feel himself almost equal to the whites.

A. Why not equal? Does not our Declaration of Independence declare that all men are free and equal? I thought that you fully approved of that declaration.

P. Spirit. Free and equal, ha! I'll ask you one question, friend A. Do you want to have your daughters marry black husbands?

A. Come, come! stick to the point.—We are on the question of right and wrong.

P. Spirit. Right or wrong, I want none of your Nigger Colleges about me. Tell about the blacks born here—this being their native country—of having the same rights as the whites, and all such contemptible nonsense! I want to hear none of it—Send them off to Africa, their native country, where they belong.

Georgian. You hypocritical turncoats!—Here you have been about half a century preaching about my wickedness in holding the slaves that were entailed upon me, and of late shedding tears merely because, for my convenience, I have taken measures to drive off a few drunken, lazy Indians from their lands, calling it oppression and all such stuff! Look at your own doings! When for the first time the subject is fairly brought before you, and there appears to be a prospect of its affecting your own purse and convenience, you back out! When I see by your actions that you are willing to make some sacrifices for the bettering the condition of the blacks among you, then come and teach me principles of Christianity, and tell me to enlighten my slaves and grant them freedom. When you cease from driving off the blacks from your own cities, then come and tell me of the wickedness of driving off the Indians.

[The curtain falls—Murmurs are heard—Negro College—mad cap philanthropists,—hisses and groans.]

*Education of Africans.*—The enterprise of providing an Institution for the education of free persons of color, it might well be supposed, would meet with no opposition from any unprejudiced mind. If the resolutions adopted at the meeting in New Haven, were designed to defeat this laudable object, we

shall avail ourselves of the same freedom of opinion there expressed, to say that we should not have expected the development of such a doctrine in that enlightened city. If, on the other hand, they were intended simply to oppose the establishment of such an Institution in New Haven, as being an injurious location, we are much inclined to the same opinion. There are many objections which might be urged against the establishment of any College in a large town, unless intended principally for the education of young men there residing, and still more against the selection of such a site for the education of persons of color. There are other objections which apply to New Haven particularly, as a place for the establishment of such a College, arising principally from the number of Literary Institutions in that city for the education of whites.

So far, then, we go with the New Haven meeting. But was this all which the resolutions were designed to purport? We are afraid not. We are afraid that just at that moment, a little of the leaven of Old Adam crept into the sentiments of the meeting, and that in their anxiety to protect themselves from the disgrace of having an African College in their city, they forgot that a mere difference in color does not exclude any portion of mankind from the privileges of human beings. Men complain of the ignorance and vice of the colored population, and yet when a project is presented to rescue them, or a part of them, from their deep degradation, the same men are round at once to the highest pitch of opposition. After all, we are unwilling to believe that such can be the sentiments of any respectable citizens of New Haven: and lest we should be guilty of misinterpreting their views, we will only add, that after the resolutions of the meeting aforesaid, no reasonable man will any longer think of that city as a suitable site for the contemplated Institution. In our humble opinion, it ought to be placed in some country town, at a considerable distance from any of our cities, and among a people (we presume not difficult to be found) who will give it a welcome reception.

N. Y. Journal of Commerce.

The Southern Religious Telegraph, referring to the contemplated College, uses the following characteristic language:

The project of establishing the institution above named at New Haven, was, if we mistake not, started by Mr. Garrison, Editor of the 'Liberator' and a very few of his associates. Mr. G. and his small party are by no means to be taken as specimens of New England opinions and feelings with reference to colonization and emancipation, &c. And we therefore very deeply regretted seeing an article in one of the papers of this city, three weeks since, adducing the views of Mr. G. as a specimen of northern opinions on these subjects. It ought to be understood that the doctrines promulgated by the Liberator, are as cordially abominated by the great body of the people in the middle and eastern states, as they can be by the people of the south. Mr. G. is a violent opposer of the whole scheme of colonization. We hope that he will learn a lesson of prudence and moderation from the recent calamities which have involved this state in mourning.

The compliment paid to 'the great body of the people in the middle and eastern states,' is by no means creditable to their moral character. We are not surprised that those who whip and manacle, and sell and buy their fellow creatures, should 'cordially abominate the doctrines promulgated by the Liberator,' because those doctrines require them to be honest men, to surrender their stolen property upon which they riot, and to turn from their evil doings. But we are amazed at the confidence with which similar hostility to truth and justice is alleged against the people of the free States. The Slaveholders sadly mistake public sentiment in this quarter. There are among us, doubtless, some who are utterly callous to crime, and justifiers of southern oppression; but they are comparatively few. A majority of the people entertain right views on this subject: they abhor the principles and practices of the planters. By their supineness and timidity, however, they expose themselves to those compliments which annul their integrity to God and their sympathy for those who groan in bondage. How long will they thus criminally slumber?

The editor of the Religious Telegraph, we blush to say, is a Presbyterian clergyman. He has openly contended, that the slaves ought not to be taught to read! Why, then, should we wonder at the above paragraph from his pen? Let him beware lest the blood of souls rest upon his garments.

From the New Haven Religious Intel.

Mr. Editor,—I wish, through your columns, to enquire of Mr. Isaac Orr, Editor of the American Spectator, whether his recent abuse in that paper, of the friends of the College for Colored Youth and of colored people who are aiming at extended usefulness among their brethren in this country or elsewhere, is creditable to the advocate of the African Education Society of Washington City, and to the cause of the Colonization Society, for which he has so long labored?

W. T. S.  
P. S. Will Mr. Orr inform his friends what he means by the 'manufacture of human stock,' &c.

*College for Colored People.*—We have expressed our approbation of this proposed institution. New Haven was mentioned as the probable location. But it seems that the careful mayor, alderman and freeman, ('All men are born free and equal except the blackskins and redskins,') have held a meeting and resolved to resist the planting of such a seminary there. We apprehend that it is not in their power to prevent it except by club law, but it would be better to go elsewhere. There are towns and cities which will be glad to have it.

Mass. Journal.

## SLAVERY RECORD.

### THE MADNESS OF TYRANNY!!

To show the effect produced in VIRGINIA, by the recent insurrection and murders, we copy the subjoined from the Richmond Compiler:

From all that we can learn upon the subject, we are persuaded that the plan was not general—that it was known, here and there, to a very few persons scattered about—that the only persons acquainted with it were either the black preaching missionaries, or the few to whom they sent messengers, in four or five of the counties—and that the great body of the colored population was profoundly ignorant of the project.

The mischief can never become general—though circumscribed as it must be from want of the means of concert, even they must be circumstanced still more by stricter regulations of police. The black missionaries must be prevented from travelling about. The black preachers must be disbanded. All unlawful meetings must be suspended; and the laws for that purpose should be enforced. Slaves must be confined to their own plantations—not be permitted to go off, but upon urgent considerations. The attendance of large collections of blacks from distant places at some central point must be restricted—for, these meetings are a *point d'appui*, where they may give and receive information; form plans, and communicate signs and watchwords.

Further still.—The laws forbidding schools and education must be enforced—as they have been in this city—since the law of the last Legislature was to go into force.

Further.—Regular patrols ought to be established in the counties and cities. Arms ought to be distributed among the whites, where necessary; and proper means taken to preserve them—to prevent their being stolen and lost.—Uniform companies ought to be encouraged—and a good corps of cavalry especially organized in the towns and counties.

In fine, every means ought to be taken, to give a more effective organization to the one party, and to prevent concert and communication in the other.

Here many persons might stop, but others would go further still, and ask, if some means had not better be devised for striking a gradual stroke at the root of the evil.

From the N. Y. Journal of Commerce.

NEW YORK, Sept. 29.

Messrs. Editors—In passing up the Eastern Shore of Maryland and through Delaware last week, I found great excitement existing among the whites with regard to an insurrection of the blacks. In the neighborhood of Snowhill, the inhabitants had held meetings, and caused the constables and their posse to take the arms away from all blacks, both bound and free; as it is contrary to the law of Maryland that they should hold them in possession.

In passing through Milton, Del. I found a magistrate at the tavern in the act of issuing four warrants for the apprehension of 4 blacks; upon the strength of a deposition of a black boy *state 17*, who had been in company of these four while arranging their schemes. This was on Friday the 23d inst. A few days previous, a company of militia had been organised, and arms obtained from Georgetown.

At Georgetown I found 9 blacks in prison.

On Thursday night the inhabitants of Milford, Del. were alarmed by the circumstance of a man (going for a physician) having been stopt on the road and prohibited from proceeding. The inhabitants armed themselves with every thing in the shape of a defensive weapon, and patrolled the streets in the vicinity of the town all night. On Friday, I found a company of militia parading the streets as preparatory for any extremity.

In Dover, companies of 6 or 7 were formed for patrolling the streets at night.

At Cantwell's Bridge the inhabitants turned out in great alarm on Thursday night, and patrolled the vicinity during the night.

In the neighborhood of Dover, it has been observed of late, that a great number of old muskets have been brought for repair to the blacksmiths by blacks. One had upwards of a hundred brought him within a short time. The deponent at Milton testified that 150 armed blacks were expected as a reinforcement from below—in the neighborhood of St. Martin's and Snowhill—to meet others at Bridgeville, where the work of destruction was to commence on election day, the first Monday of Oct. I think.

THE NORTH CAROLINA PLOT. By the following paragraph, it will be seen that at least six negroes have suffered death on account of the alleged attempted insurrection in North Carolina; and four, at least, have been executed without trial! Our opinion is that these proceedings will not add to the security of the people of the South, unless they are speedily followed, as they ought to be, by measures of an entirely opposite character. No severities will make men tamely submit to be enslaved, and men who receive no mercy from their enslavers will show none when they get the upper hand.—N. Y. Daily Sentinel.

From the Wilmington Recorder of 21st Sept.

*Summary Justice.*—Summary justice was exercised yesterday morning, by the PEOPLE, on four of the *ringleaders*, engaged in the Conspiracy, the frightful disclosures respecting which, now agitate the public mind. The guilt of these monsters in human shape is established beyond a doubt. A deep conviction settled on every bosom—that the measure was indispensable to the safety of the community—called for their execution. If ever stern necessity required a prompt and vigorous course in making public examples, this necessity exists in our country.

Two ringleaders were executed at Kenansville, Duplin Co. about a week ago.

REPORTED CAPTURE OF NAT THE INSURGENT. We last evening conversed with a young gentleman from Smithfield, who gave us the following particulars:—A respectable farmer from the

neighborhood of Jerusalem, came to Smithfield on Tuesday, and reported that NAT, the instigator and leader of the late insurrection in Southampton, was apprehended on Friday last, by a party of mounted men, who came upon him on the edge of a reed swamp on Nottoway river, about two miles below Jerusalem. On seeing the horsemen approaching he ran into the reeds, which being too close to admit the entrance of the horses, some of the men dismounted and pursued him for nearly a mile, when in attempting to leap over a bog, his footing failed short of the opposite bank, and he sunk up to the middle in what may be literally termed the 'Slough of Despond'; for before he had time to extricate himself, his pursuers were at his back, and he was taken and borne triumphantly off to Jerusalem prison. He was well armed: having a musket, two pistols, a sword and a dirk—but did not fire a shot, or make the least resistance. The person from whom this report is received, stated that he saw Nat when he was brought into Jerusalem.

Norfolk Herald, Sept. 30.

## COMMENTS OF EDITORS.

CONSISTENCY.—These are the days of revolutions, insurrections, and rebellions, throughout the world; we first hear of the Three days in Paris, Revolution in Belgium, Insurrection in Poland, and revolutionary appearances all over Europe,—ay, and some parts of America—happy, independent, *free*, America, even she is not without her "insurrections."

Some of the *enslaved* population of *free* America, have thought fit to rise and shake off the chains of slavery and bondage; they too, (if not in *word*, at least in *deed*) have "declared their independence," and, they too (like ourselves) think that "all men are born *free* and *equal*."

Yet, notwithstanding these sentiments are acknowledged to be true, right, and just; do we hear any portion of the American Press rejoice at the success of the efforts of the *enslaved AMERICANS*, to obtain *their* liberty—mourn over their defeats—or shed a solitary tear of sympathy and pity for *their* misery, unhappiness, and misfortune? No! While we hear them rejoice at the success of liberty, equality, justice, and freedom, or mourn and sympathize at its defeat *abroad*, what do we hear at *home*? Instead of hearing them sounding the trumpet of liberty, of peace, of equality, of freedom, of humanity; instead of hearing "the *Patriots* of Virginia have risen and are determined to be *free*," and, instead of "we are glad to hear have succeeded in raising a body of *brave spirits*," to "free themselves from *their* oppressors!" Instead of this, what do we hear? we hear "the *slaves* in Virginia have risen and it is hoped will be soon quelled and brought to *justice*," and "the *villains* it is supposed are hemmed in and cannot escape," and "the *wretches* will either be killed, starved, or taken prisoners, on whom the most severe punishment *ought* to be inflicted!" Such is the language of the American press. The same Press that exultingly and joyfully shout, "Glorious Revolution," "Liberty triumphant," "Belgium is *free*!" The same Press that weep and mourn over unhappy, ill-fated, and unfortunate Poland; whose sons are represented as spending their youth, health, and fortunes—shedding their blood, and sacrificing their lives in defence of their country and—"Liberty and Equality." And yet the same Press say to the Virginia "insurgents," "down with the *slaves*, the *villains*, the *wretches*," &c. Oh! Consistency, thou art a jewel.

We are in favour of "Liberty and Equality," in every clime and to every people, and opposed to all distinctions; we say that a man *ought not* to be punished for being born with one eye, or one leg, or any thing else over which he has no control, or even for being born with a *dark skin*.

Deeply as we regret the *consequences* of the "insurrection," sincerely as we feel for the orphan and widow, for the fatherless and motherless; for the husband who has lost the dear companion of his bosom; for the mother who has lost her child; for the unfriended and unprotected; for the unfortunate and helpless; yet much more do we regret the existence in the world, and especially in this land,—the *cause* of so much misery and unhappiness of SLAVERY.—N. Y. Economical Adv.

In our columns of this week, there will be found a most appalling account of an insurrection among the blacks in Virginia. A very considerable number of the white inhabitants have been indiscriminately massacred. The slaves spared neither age nor sex. The inhabitants of that section of the country must consider this as a solemn warning, and they have just reason to apprehend, that these evils must be continually increasing. We should suppose, that the recurrence of these outrages must convince them of the necessity of taking effectual methods to abolish slavery. Similar atrocities might easily be committed in every section of the country. The inhabitants are thinly scattered and destitute of the means of defence, and the slaves are numerous and powerful, if they only knew their strength. The slaveholders depend for their security solely upon the ignorance of the slaves: that this is inadequate is manifest from the recent massacre of the whites. Their violent passions, unrestrained either by reason or religion, will often lead them to commit the greatest excesses. The whites so thinly scattered can have no security, either for property or for life. Many of the planters treat their slaves with kindness and humanity, but there are many exceptions. We have often seen the slaves fastened to a tree, their bodies most cruelly lacerated, and the whip applied to their naked bodies, till the person who inflicted the punishment was entirely exhausted by his exertions.

No one possessing feelings of humanity could hear the groans and entreaties of these miserable wretches, without feeling the strongest indignation against those, who perpetrated these cruelties. The master, the mistress and the child, when irritated or disappointed, often give vent to their rage, on their defenceless and unresisting slaves. Their sufferings seem to give them a temporary relief.

Dunstable Gaz.

*For the Liberator.***A VOICE FROM HARRISBURG!**

At a large, well informed and respectable meeting of the citizens of Harrisburg, convened at the African Wesleyan Methodist Church, for the purpose of expressing their sentiments in a remonstrance against the proceedings of the American Colonization Society, Rev. Jacob D. Richardson was called to the chair, and Jacob G. Williams appointed Secretary. After singing and prayer, the Rev. Mr Richardson, in some concise remarks,—equalled by few, and exceeded by none,—expressed the object of the meeting. The Chairman called the house to order, and the following resolutions were unanimously adopted:

Resolved, That we hold these truths to be self-evident, (and it is the boasted declaration of our independence,) that all men (black and white, poor and rich) are born free and equal; that they are endowed by their Creator with certain inalienable Rights; that among these are life, liberty and the pursuit of happiness. This is the language of America, of reason, and of eternal truth.

Resolved, That we feel it to be our duty to be true to the constitution of our country, and are satisfied with the form of government under which we now live; and, moreover, that we are bound in duty and reason to protect it against foreign invasion. We always have done so, and will do so still.

Resolved, Hence, that we view the efforts of the Colonization Society officious and uncalled for by us. We have never done anything worthy of banishment from our friends and home: but this we would say—if the Colonization Society will use their best endeavors and get our slave brethren transported to Liberia, when we are a free body of people wish to go, we will give the Colonizationists timely notice.

Resolved, That it is the firm and decided opinion of this meeting, that were there no free people of color among us, or if those who are free had remained in the degraded character of slaves, (or, as they sometimes call us, monkeys, apes, and baboons,) they would never have got up the chimerical scheme for our transportation to the burning shores of Africa, with the fancied vision of elevating us, as they say, to dignity and affluence.

Resolved, That we cannot remain inactive while Colonizationists are straining every nerve and racking their inventions to find out arguments to persuade our free colored brethren to migrate to an unknown land which we can no more lay claim to than our white brethren can to England or any other foreign country.

Resolved, That we reject the inhuman and unchristian measures taken by the Colonization Society, for the illumination of the colored citizens of the United States, their appropriate home, in a land of sickness, affliction and death, when they are not willing, with a few exceptions, to give us a Christian education while among them. We would wish to know of the Colonizationists, how, in the name of common sense and reason, do they expect to do any thing for us thousands of miles across the Atlantic, when they oppose almost every measure taken by our white friends and brethren to improve our condition here?

Resolved, That it is the united opinion of this meeting, that the enemies of our race, who are members of the Colonization Society, see that the great Author of universal existence, who is no respecter of persons, who taught Balaam's ass to speak, and taught Solomon wisdom, is now enlightening the sable sons of America: hence their object to drain the country of the most enlightened part of our colored brethren, so that they may be more able to hold their slaves in bondage and ignorance.

Resolved, That we object leaving the land of our birth, as there is sufficient land in these United States, on which a colony can be established that would be far more consonant to the wishes of the colored population generally, and would be more adapted to their constitution: neither would it involve the country in such expense as would be incurred by sending them to a howling wilderness, far away from the graves of their forefathers, unknown to us in every respect, unless by geography, which few of us understand.

Resolved, That this meeting look upon the Colonization Society as a vicious, nefarious and peace-disturbing combination, and that its leaders might as well essay to cure a wound with an argument, or set a dislocated bone by a lecture on logic, as to tell us their object is to better our condition; because its members acknowledge slavery to be a national evil, and use no means to annihilate it, but are exerting all their energies and influence to persuade the free people of color to remove to Africa, whose rights to Columbia's happy soil holds good with any other citizen in America.

Resolved, That we look upon the conduct of those Clergymen who have misled their respective congregations with the preposterous idea of the necessity of transporting the free people of color to Africa, as highly deserving the just reprehension directed to the false priests and prophets by the true prophets of the Most High; yet we gratefully acknowledge the respect we entertain for those who have defended our cause—we mean our white friends.

Resolved, That this meeting appoint Mr George Chester, of Harrisburg, as agent for the Liberator, and will use our utmost endeavors to get subscribers for the same.

Resolved, That we will support the Colony in Canada, the climate being healthy and the rights of our brethren secured.

Resolved, That the gratitude of this meeting, which is so sensibly felt, be fully expressed to the Editors of the Liberator and Genius of Universal Emancipation, Messrs Garrison and Lundy, whose independence of mind and correct views of the rights of man have led them so intrepidly to speak in favor of our cause.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and sent to the Liberator for publication.

JACOB D. RICHARDSON, *Chairman.*  
JACOB G. WILLIAMS, *Secretary.*

**BOSTON,**

SATURDAY, OCTOBER 8, 1831.

**THE NATIONAL INTELLIGENCER.**

The most rancorous assailants of the Liberator are the editors of the National Intelligencer. They have begun a warfare which they shall dearly rue, if there be any virtue in justice, truth or humanity. In addition to their disreputable remarks inserted on the first page of this number, I find the following in their paper of the 28th ult.

The Genius of Liberty, published at Leesburg, in Virginia, in reference to some remarks of ours upon the character of certain publications in Boston, and their deleterious influence on the tranquility of the South, thus directs our attention to a like publication, which, it is stated, issues periodically from the press in this city:

'In approving of these remarks, we would, not discourteously, remind the Editors of the Intelligencer, that the grievance of which they complain is tolerated, to a considerable extent, in the publication of the "Genius of Universal Emancipation," printed and published in the City of Washington, and immediately under the eye of the City authorities. Let those editors read its columns, and they can be at no loss to decide upon its character.'

We can hardly expect to gain credit from our brother editor at Leesburg when we assure him that we were not aware of the existence of such a Journal in this city as that which he speaks of. We dare say, the same is the case with the people of Boston in reference to 'the Liberator,' which is doubtless best known hitherward. We do remember having seen one or more numbers of such a publication some twelve months ago; but it was of a comparatively innocent complexion, and, such as it was, we supposed had been long discontinued. We cannot believe, from some slight knowledge of the editor, whose acquaintance we made about the same time, that he would employ what abilities he possesses in stimulating one portion of the community to massacre the other, as has been deliberately done under the influence of an enthusiasm, which may be honest, but certainly is mischievous, in the other case referred to.

P. S. Since writing the above, we have received a letter from Mr. GARRISON, the editor of the Boston Journal to which we have had occasion to allude. When other engagements will permit, due attention shall be given to it, public or private, as the case may, upon consideration, appear to require or justify. I leave my brother Lundy to apply the *lex talionis* in his own case. The sneer at his 'abilities,' by such proverbially dull men as Messrs. Gales & Seaton, is really too bad! Their supposition as to the obscurity of this paper in Boston is equally amusing. The tread of the youthful Liberator already shakes the nation.

The Editors of the National Intelligencer of the 30th ult. copy my brief denial of their statements relative to the Liberator, and then append the following decorous commentary. It seems they deny me the privilege of being heard through the medium of their paper, offering the most frivolous excuse for their unjust conduct. But 'a bad excuse is better than none,' says the corrupt adage: they dare not give my defence—they know it cannot be overthrown. It shall appear, however, in the next Liberator.

It will be obvious, we think, to every reader, that such language as the above cancels all claim of the writer to be heard through the columns of the National Intelligencer, if his 'defence,' as he calls it, were, under present circumstances, fit for publication. Our readers will know how to appreciate this madman's libels upon the National Intelligencer. They know, from the uniform tenor of our course, that 'murder' finds no favor with us; whether it be wilfully stirred up in the hearts of one color by the fanatic spirit of another, or be committed by a color upon its own. To attempt any argument with one who could pen such a paragraph as the above would be absurd. Nothing but a straight jacket and bread and water could convince him. For such ravings he is to be pitied rather than condemned.

As for the spirit of the journal which he conducts, of which we know that a considerable number come by mail to Baltimore and this city, and some of which we know find their way 'South of the Potomac'—any one of which is enough to poison the peace of a country, and put hundreds of lives in jeopardy—if we had a file of it, and chose the odious task, we could shew, by evidence irrefutable, that we have fallen short of the truth in the language we have used to describe it. In the very paper before us, from which the above paragraph is copied, we find the following amiable introduction to the exaggerated account of commotions in North Carolina:

"BLOOD! BLOOD! BLOOD!!!

**ANOTHER INSURRECTION.**

North Carolina is thrown into a high fever! The Avenger is abroad, scattering death and desolation in his path! An insurrection has broken out among the slaves near Wilmington, the town is reported to be burnt, and *seventeen families murdered!* At the last accounts, the insurgents were slaying and burning all before them," &c.

In the paper of the week before, we find the following moral drawn from the account of the crowded ceremony of the consecration of the standards to be forwarded to the Poles:

"We observed, in the immense multitude, a considerable number of persons of color. Their white teachers will find them apt learners of the art of war and the glory of dying in defense of liberty. Another insurrection will show their improvement of the lesson."

Is this an 'incendiary publication,' or is it not? Is it conducted in a Christian or worse than Heathen

spirit? We leave the question to the public; expressing an earnest hope that a proper rebuke of such conduct by public opinion may never be disgraced by violence towards its author, except such salutary restraints as the laws impose upon wilful disturbers of the peace.

Our readers are assured that the extracts which we have made are innocent—mere milk and water to the incitements to — in which the journal referred to abounds.'

Milk and water extracts indeed! What is the first but a simple statement of a fact, which at the time was circulating in the papers? And the second—is not its object to show, that the shouts which are raised to encourage the Polish revolters are calculated to put bad notions into the heads of the oppressed blacks? Am I 'worse than a Heathen' for advocating non-resistance? Is the Liberator therefore 'an incendiary publication?' I leave the public to judge between us who best deserves 'a straight jacket and bread and water.'

'Murder finds no favor with us,' say the editors. Let any one read their inflammatory article, on the outside of this paper, under the head of 'Incendiary Publications,' and say whether they do not describe me as monster whom it would be meritorious to despatch? Most innocent and conscientious gentlemen! to cry 'mad dog!' knowing that a thousand stand ready to slaughter!

I cannot proceed. My columns are occupied.—Vide the next paper.

To the Editor of the Liberator.

SIR—You being an avowed friend to the descendants of Africa, it must of course follow that you are interested in every thing having any relation to their well-being, as your character and conduct have already demonstrated. Relying upon this fact, and not seeing you at the Fast held by them on the 28th instant, I have thought proper to transmit a small sketch of which, believing it will not prove to you uninteresting.

The whole scene was as truly solemn and as highly interesting as any performance of the kind that I have ever witnessed; and I deviate not from truth to say, much decorum prevailed from the commencement to the close of the meeting. I think none who witnessed the services of the day will withhold from the Church the credit due to them for the good order so happily maintained throughout the occasion.

The Pastor, after opening the meeting by a very solemn and impressive prayer, read the 4th chapter of the Book of Esther, as a justification of their having proclaimed this Fast; to support which he quoted other passages of scripture. He was followed by the delivery of many solemn prayers from both male and female professors. They generally prayed for the conviction and conversion of both the slaves and their masters, that they might all become pious in heart; and, instead of shedding each other's blood, they might mutually promote each other's happiness. They appeared to lament much the injudicious course pursued by their brethren of the South, as they have thereby destroyed their own lives and made worse the condition of others. They earnestly prayed for universal emancipation, but that it might be brought about by moral and religious influence. They invoked the Deity to instil this spirit into the hearts of the American people, that they might use exertions to remove that great evil from the land, in a way that shall prove creditable to the emancipators and beneficial to the liberated.

The good feelings exhibited, the sincere appearance, and the solemnity which veiled each countenance, I think would have gained the approbation and sympathy of any spectator, whose soul was not composed of metallic substance.

Yours, A WITNESS.

**PHILANTHROPY!**

Accounts from Rio Janeiro to the 5th Aug. have been received at Baltimore. An insurrection of the blacks was apprehended. An eminent Portuguese merchant had been recently murdered by a negro slave, and assassinations of the Portuguese were frequent.

The British government has given orders for the emancipation of all slaves in the Colonies, which are the property of the crown.

An Evening at Home, No. 2, is in type, but enclosed with a mass of other matters. Additional thanks to 'U. I. E.'

The Anti-masonic Convention at Baltimore have nominated the Hon. William Wirt for President, and Amos Ellmaker of Pennsylvania for Vice President of the United States.

Mr Otis declines being considered a candidate for re-election to the Mayoralty of this city, from considerations of a personal and domestic nature.

At Fort Independence, last week, a Sergeant in the U. S. service named Isaac Watkins, of Augusta, Ga., aged 27, blew out his brains with a musket loaded with ball.

Three of the Missionaries in Georgia have been sentenced to four years' hard labor in the Penitentiary!!!

To AGENTS. We sometimes receive a letter from an Agent, enclosing a foreign \$1 or \$2 bill, the postage of which amounts to 37 $\frac{1}{2}$  or 50 cents, in addition to the discount and commission. This tax is too onerous. We therefore request our Agents not to send by mail, at any time, a bank note less than \$5, which, if convenient, should be on the U. S. Bank.

MR EDITOR—In your paper of 24th ult. I noticed the nuptials of the amiable Miss Eliza Jackson, whose courtship, I am credibly informed, has been some time standing; and in her recent connexion with the young gentlemen of the south, I see nothing to alter us from the belief of her being as yet Standing. However singular this may appear, still her acquaintance seem to be of the opinion, that she had better by far be left thus Standing, than to remain always a wooing.

**MARRIED,**

In New-York, 15th ult. by the Rev. Peter Williams, Mr Benjamin Fisher to Miss Harriet Vidall, daughter of the late John Vidall.—On the 29th ult. by the same, Mr John P. Thomas to Miss Rebecca, daughter of Mr Abraham Matthews.—On the 29th ult. by the Rev. T. S. Wright, Mr Richard Nicoll to Miss Nancy Freeman of Lebanon, Conn.—On the 2d inst. by the same, Mr George Francis of New-York, to Miss Jane Collins of Boston.—Com.

**WILBERFORCE HOUSE.****FRANCIS WILES**

R. RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color with

**BOARDING AND LODGING.**

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible.

New-York, October 8.

**TEMPERANCE HOUSE AT QUINCY.**

THE Subscriber respectfully informs his friends and the public, that he has taken a large and commodious House pleasantly situated, at the Four Corners, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such Company as may favor him with their patronage. No pains will be spared to make the most liberal provisions for his visitors, and to gratify their desires. *No Spirituous Liquors will be sold, but HOT COFFEE and TEA may be obtained at all hours of the day.*—Boarders can be accommodated on liberal terms.

BENJAMIN R. DOWNES.

N. B. Good stabling for Horses.  
Quincy, October 1, 1831.

**NOTICE.**

A N EVENING SCHOOL will be opened in this city, for instruction in Reading, Writing, Arithmetic, &c. That portion of the colored population who may wish to attend, will please to leave their names with the Editor of the Liberator. School to commence as soon as a sufficient number of scholars are obtained. Terms low. Please apply soon.

September 24.

## LITERARY.

*From the American Traveller.*

## MY COUNTRY.

BY O. W. W.

## I.

Mine eye in gladness rests on thee, fair land,  
Whose chains are—mountains and deep forest wood ;  
Thy richest treasures—Union, and a band  
Who, in the places where their fathers stood,  
So over thee again shall burst the flood  
Of dark oppression, will in firm array  
The sacred cause of liberty make good,  
And perish, sooner than a tyrant's sway  
Destine thee, favored land, to premature decay.

## II.

I have perused, in well selected garb  
Of Eastern beauties clad, the history  
Of far off regions, where the fiery barb  
Bears on his rider o'er a living sea  
Of precious flowers ; where the Osmanlee  
Breathes spicy odors from the perfumed gale ;—  
But still they are not fetterless as we,— \*  
And from these aromatic climes the wail  
Of grief goes upward, and the curse of slavery's  
tale.

## III.

And I have heard of lands whose soil is laden  
With gems, whose lustre hath enticing spell ;  
Of climates where each young and blooming maiden  
Hath eye as gentle as the coy gazelle ;—  
To such, my harp be broken, ere it tell  
One dream of love upon the breath of night ;  
For passion there the lute's sweet tone doth swell,  
And truest love hath taken his far flight,  
To lend unto our land the spell of his delight.

## IV.

I cannot ask the gift of fairer flowers  
Than those which spring doth lavish upon thee ;  
I cannot ask the shade of greener bowers ;  
Nor gaze upon an ocean dear to me  
As that which laves thee with its sparkling sea ;  
And if my spirit thirsts for solitude,  
Thou hast full many a depth of forest tree,  
Where foot of man may hardly dare intrude,  
To wake the slumber of thy deep and boundless  
wood.

## V.

But where are they who in the pathless waste  
Delight to rove—whose lip in other days  
Thy clear, unmingled wave was wont to taste,—  
Who launched their bark within thy curving bays ?  
Oh ! would my song its eloquence might raise,  
And move thy children with a voice of might !  
Then lips, that now are tuneless in thy praise,  
Would name thee ever just as thou art bright,  
And fame upon her leaf such pure achievement  
write.

## VI.

I would upon thy history there were  
No single trace of cold oppression's stain,  
That in land so beautifully fair,  
The voice of grief was hushed upon thy plain :  
I would that tears might, pour'd like falling rain,  
Blot Slavery's record from its page, and save  
Reproach of coming ages ; I would fain  
That after years might read above our grave,  
*The breeze of this fair clime hath never fanned  
a slave.*

## VII.

My favored land ! I would not idly pry  
Into the myst'ries of thy coming fate ;  
I would not look with a foreboding eye  
On what hereafter may thy hopes await ;—  
But rather pray that pride may not elate,  
Nor wild ambition bind thee to its sway ;  
And then, so time thy power doth elevate,  
Or sweep the traces of thy peace away,—  
Thou wilt be viewed with reverence in thy decay.

## THE VILLAGE CHURCH.

BY THE REV. J. W. CUNNINGHAM.

I love the ivy mantled tower,  
Rocked by the storm of thousand years ;  
The grave, whose melancholy flower,  
Was nourish'd by a martyr's tears.  
The sacred yew, so feared in war,  
Which, like the sword to David given,  
Inflicted more than human scar,  
And lent to man the arms of heaven.

I love the organ's joyous swell,  
Sweet echo of the heavenly ode ;  
I love the cheerful village bell,  
Faint emblem of the call of God.  
Waked by the sound, I bend my feet,  
I bid my swelling sorrow cease !  
I do but touch the mercy seat,  
And hear the still small voice of peace.

And as the ray of evening fades,  
I love amidst the dead to stand ;  
Where in the altar's deep'ning shades,  
I seem to meet the ghostly band :  
One comes—O ! mark his sparkling eye,  
The light of glory kindles there ;  
Another—hear his deep-drawn sigh—  
O ! 't is the sigh of dumb despair.

Another treads the shadowy aisle—  
I know him,—'t is my sainted sire—  
I know his patient, angel smile,  
His shepherd's voice, his eye of fire.  
His ashes rest in yonder urn—  
I saw his death—I closed his eye ;

Bright sparks amidst those ashes burn,  
That death had taught me how to die.

Long be our Father's temple ours—  
Wo to the hand by which it falls ;  
A thousand spirits watch its towers,  
A cloud of angels guard its walls.  
And be their shield by us possess'd ;  
Lord, rear around thy blest abode,  
The buttress of a holy breast,  
The rampart of a present God.

## MISCELLANEOUS.

## THE LATE RIOTS IN PROVIDENCE.

The committee of citizens appointed at the town meeting in Providence on the 25th ult. to investigate and make a statement of facts, have made a report. It is stated that for several years there has been in Olney's lane and in that part of Providence called 'Snow Town,' a number of houses inhabited chiefly by idle blacks, others by whites, and others by a mixture ; constituting a continual nuisance, from their riots and affrays ; that the town authorities had been remiss in not correcting the nuisance, as so hateful was it to those who lived within its sphere, that they made no effort to discontinue the mob, whose proceedings on the night of the 22d inst. were scarcely interrupted in the presence of nearly 1000 satisfied and passive spectators. Yet those who thus countenanced the mob, are now convinced that of all the evils that can be inflicted upon civil society, that of a lawless and ferocious mob is the most capricious in its objects, the most savage in its means, and the most extensive in its consequences.

The first of the recent riots took place on Wednesday evening, Sept. 21. Five sailors, after supper, started from their boarding houses in the south-western part of the town to go 'on a cruise.' They arrived at the foot of Olney's lane about eight o'clock, where they met six or seven men, of one of the steam boats, with sticks or clubs in their hands, and without hats or jackets. They stated that they had been up and had a row with the 'darkies,' and asked the five sailors to go up and aid them. About a hundred persons were assembled, all of whom appeared ready for an affray. The five sailors admit that they proceeded up the lane with the multitude. A great noise was made, the crowd singing and shouting until they came near the elm tree, when a gun was discharged and stones thrown from the vicinity of the houses occupied by the blacks. Stones were also thrown by the crowd against the houses. The committee have received no satisfactory evidence whether the discharge of the gun and stones by the blacks preceded or succeeded the stones thrown by the crowd, or whether they were simultaneous. It is pretty certain that upon the firing of the gun, the main body of the crowd retreated to the foot of the lane. The five sailors, however, continued up the lane, and when nearly opposite the blacksmith's shop, another gun was discharged. Wm. Henry, one of the five sailors, put his hand to his face and said he was shot. George Erickson and Wm. Hull proceeded to the house the farthest east but one, on the south side of Olney's lane, occupied by blacks. A black man standing on the steps presented a gun, and told them to keep their distance at their peril. Hull proposed taking the gun from him, but Erickson thought it best to leave him. They accordingly joined their three comrades, and proceeded up the lane about 100 feet to a passage leading from the south side of the lane to a lot in the rear. They saw three or four men, one of whom Hull knew. The black whom they had seen on the steps with a gun, perceiving that they had stopped, ordered them again 'to clear out,' or he would fire upon them. He said, 'Is this the way the blacks are to live, to be obliged to defend themselves from stones ?' The sailors refused to go any farther. One of them, Hull thinks it was George, told the black to 'fire and be damned.' Two attempts to fire were made, off.

a flash and a snap ; upon the third, the gun went George fell, mortally wounded, with a large shot in the breast. William Hull and John Phillips were wounded, but not dangerously. George died in about half an hour, during which time Hull states that he could obtain no assistance from the crowd below. Before he was removed, and within half an hour after his death, as Hull states, the crowd had increased to a large mob, and they proceeded up the lane, and demolished two of the houses occupied by blacks, and broke the windows and some of the furniture of others.

On the 22d, the knowledge that a white man had been shot by the blacks, made a great excitement, and the mob assembled at 7 o'clock, and the sheriff arrested seven and committed them to jail, but in three or four other instances, the mob made a rescue. Twenty-five soldiers of Capt Shaw's company being ordered out, they were pelted by the mob with some injury, and it being perceived that nothing short of firing would have any other effect than to exasperate the mob, they were marched off, and no further attempt made that night to quell the mob. On Friday morning, it was generally reported that an attempt would be made to break into the jail and rescue the prisoners. A meeting of the State Council was had, three infantry, one cavalry, and one artillery company ordered to be under arms. Four of the rioters were liberated for want of evidence, and three bound over for trial, that the mob might have no pretence to attack the jail. In the afternoon, the following placard was posted.

## NOTICE.

'All persons who are in favor of Liberating those men who are confined within the walls of the Providence Jail are requested to make due preparation, and govern themselves accordingly.'

'N.B.—No quarters Shone'

Most of the evening from 30 to 50 collected in front of the jail, many threats were uttered, and it was with difficulty that the mob could be made to believe that all the prisoners had been discharged. Soon after, a man who had an instrument under his arm, apparently a sword, appeared and ordered the

mob to Snow Town, whither they went, but did but little damage.

On Saturday evening, 6 o'clock, the same companies mustered about 130 men at their armories, and the Sheriff repaired to Snow Town at 8<sup>1</sup>/<sub>2</sub>. There was a great crowd, and stones were thrown at the houses : he waited on the Governor, who at his request ordered out the troops, who on their way to their post on the hill west of the buildings the mob were destroying, were sorely pelted, and in clearing the hill, one of the mob seized on Infantry soldier's musket, and pulled him down the bank 20 feet. A skirmish ensued between two or three soldiers and some of the mob, in which an artillerist gave the man who had seized the soldier, a sabre cut. After the military had taken their position, the riot act was read, audibly by W. S. Patten, Esq. a Justice of the Peace, the mob listening in silence, after which all persons were repeatedly warned to disperse peaceably, and told that all who remained would be considered rioters. The night was still, and the proclamation and statements were plainly heard at a great distance ; but the multitude answered by buzzes, shouts and threats. The Sheriff then gained attention, and stated that all must disperse, or in 5 minutes they would be fired upon. The shouts and stones were redoubled, and exclamations of 'fire and be damned' were heard from all quarters. The civil officers were constantly employed in trying to induce the mob to depart. Soldiers being injured from an opposite hill, the Sheriff directed the crowd to retire from that, or he would have to fire upon them ; one party moved off towards Mr. Newell's residence, and another portion towards the houses near the bridge.

The mob then again attacked one of these houses, throwing stones and demolishing the windows. The Sheriff, in a very loud voice, commanded them to desist, but no attention was paid to him. The violence of the attack increased, so that it was supposed they had begun to tear the building down. At this time, the Sheriff requested the Governor to detach a portion of the force to suppress the riot. The Light Dragoons and the first Light Infantry were accordingly ordered to march under the Sheriff's directions. The Governor advised the Sheriff not to fire unless in self defence.—As these two Companies approached Mr. Newell's in order to gain the road, they found a portion of the tumultuous crowd still posted in that quarter, who threw stones upon them. The soldiers halted, and musketry was discharged into the air, with a view to intimidate the rioters, and thus cause them to disperse without injury, but this firing produced no other effect than a shower of missiles, accompanied with hootings and imprecations. The Sheriff left this detachment, returned to the Governor, and said he did not deem it prudent to move down the hill, leaving this large body of the mob in the rear. The Governor then directed the Company of Cadets to occupy a position to protect their rear, which they did accordingly. The Sheriff with the two companies first detached, then marched down, the infantry in front, as constantly directing all persons to retire, and moving sufficiently slow to give them an opportunity to do so. As he approached the house, the mob desisted from their work.

During this march, the stones were continually heard rattling against the muskets, and fell thick among the soldiers. As the troops approached the bridge, part of the mob retired before them, some occupied the ground upon each flank, and the sides of the bridge were filled. They slowly crossed the bridge, the Sheriff continually and earnestly repeating his request for the rioters to disperse, warning them of their danger. The crowd immediately closed in upon their rear with great clamor, throwing stones without cessation. After the detachment had gained the street east of the bridge, the assaults upon them increased to so great a degree of violence, that the Cavalry were forced against the Infantry, and the rear platoon of Infantry nearly upon the front. The Dragoons called out to the Infantry that they could not withstand the incessant shower of missiles, and unless the Infantry fired upon the rioters, it was impossible that they could remain. The Cavalry were without ammunition. The Infantry also exclaimed that they could no longer sustain these dangerous volleys of stones, and if they were not permitted to defend themselves, they felt they were sacrificed. The detachment halted in Smith-street near its junction with North Main-street, at a distance of about forty rods from the residue of the military on the hill. The Infantry faced about to present a front to the assailants, and the Light Dragoons who had been compelled to advance partly along their flanks, filed past them, and formed upon the left.

After they halted, the stones were still hurled unremittently. Many of the soldiers were seriously injured. The stocks of several of the muskets were split by the missiles. The air was filled with them. The Sheriff, who was by the side of the Captain of the Infantry during the whole march, repeatedly commanded the mob to desist, but those orders were wholly unavailing. It having now become manifest that no other means existed by which the riot could be suppressed, or the lives of the men preserved, the Sheriff directed the Captain to fire.—The Captain then gave the word, 'ready.' Here a momentary pause took place. The stones were still thrown with the greatest violence, and exclamations were vociferated 'Fire and be damned.' The Captain turned to the Sheriff and asked, 'Shall I fire ?' Perceiving that the crisis had at length arrived, and that the danger was imminent, he replied, 'Yes, you must fire.' The further orders were then given, 'Aim—Fire.' A discharge followed in a somewhat scattering manner. After the order was thus executed, a second was immediately given to cease firing. The most perfect silence ensued, not a sound was heard, and all violence instantly ceased. In about five minutes, it being evident that the mob was now quelled, the Infantry assumed a new position in line on the east side of Main street, facing westwardly with the cavalry on their left.

At the moment these two companies passed the bridge on their march eastward, the shouts were so violent, and the attacks upon them appeared so a-

larming, that the Governor, apprehensive for their safety, ordered the Company of Cadets to march in double quick time to their support. The firing of the Infantry was heard immediately after. The Cadets were then moving down, but had not passed below the point where the Governor with the artillery and volunteer companies remained. They however continued their march, crossed the bridge, and proceeded down Canal street to Weybosset bridge, dispersing the mob before them. After the firing ceased, information was brought to the Governor, that the multitude was separating. Before leaving the hill, the Governor requested Dr. Parsons, who was with him, to attend upon the wounded, and render them every possible assistance.

Throughout this investigation, the committee have not been able to conceal from their view the disastrous consequences of a predominance of the mob over the Infantry, on the night of the 24th. The Dragoons had been driven upon the Infantry, and forced partly around their flank ; the men could stand the pelting no longer. Surrounded as they were, no effectual use could be made of the bayonet. They were obliged to fire, or suffer their ranks to be broken. Had their ranks been broken, the lives of many if not all of the soldiers would have been sacrificed, and their arms fallen into the possession of the mob.

The Committee therefore are of unanimous opinion, that the necessity of a discharge by the Infantry was forced upon them by the mob, and that it was strictly in defence of their lives.

[Here follows a list of the houses destroyed and their owners, from which it appears that none were occupied by respectable people.]

## MORAL.

## UNCHRISTIAN PATRIOTISM.

Many deeds which a selfish world pronounces highly patriotic, are performed in direct hostility to the precepts of the Bible. Such is the fact, in our humble opinion, in relation to war. We know that public sentiment is against us in this matter, but we shall nevertheless modestly express our views. We frankly confess our utter inability to reconcile war with the plain precepts of the Bible. We see not how it can be made consistent with the command, 'As ye would that men should do unto you, do ye even so unto them ;' or with the precepts which require us to 'love our enemies,' and 'render to no man evil for evil.' We know it is said, that these precepts relate to the intercourse of men in their individual capacity, and are not to be applied, in their full extent, to the commerce of nations. But is not this a mistake ? We think so. If it be wrong for an individual to destroy the life of another for trampling upon his rights ; we see not how it can be proved that *nations* are justified in *butchering* one another. It may be said that the parties are mutually agreed in this mode of settling their disputes. And so are *duellists* agreed ; but this does not clear them from the guilt of murder ; they will be held accountable for the violation of the divine command, 'Thou shalt not kill.'

But it will be asked, 'Do you condemn the war of our revolution, which has been productive of such incalculable benefit ?' To this we reply, that we have serious doubts whether even *that* war can be reconciled with the principles of the gospel. No doubt those who were engaged in it, thought they were doing right ; but neither this consideration, nor the beneficial results which have followed it, are sufficient in our view, to clear this nation or England from the guilt of breaking the law of God. That great apparent good has resulted from that war, we have no disposition to deny ; for it is unquestionably true, that the independence of this country, gained as it was by blood and slaughter, has been instrumental, in a high degree, of promoting the cause of Christ. But is not all this because God has made the wrath of man to praise him, and brought good out of evil ? The crucifixion of Christ was the fulfilment of scripture prophecy, and an important link in the plan of salvation. But will his murderers escape punishment on this account ? Certainly not ; and to our mind it is a serious question, whether nations which engage in war, no matter for what reason, are not plunging themselves in guilt.

We have been led to these reflections, by a recent occurrence in this city. We allude to the sending of standards to the Poles. We do not question the motives of those who have thus testified their high regard for the zeal and patriotism of a people, struggling for liberty. But if war be unjustifiable, they have done wrong. They have said to the Poles, virtually, by this act, 'Go on, slaughter your enemies, procure your freedom, or die in the contest.' Whether this is right, is to our mind at least questionable. We would not be too confident in condemning what older and wiser men than ourselves have approved. But while we treat public sentiment with all proper deference, we must be allowed to say, that in our opinion Christians ought to ponder well, before they give countenance to that spirit of retaliation and revenge which would fill the world with blood.

The sum of money which has been expended in procuring the standards, if it be not wasted, it seems to us might be more usefully expended. Would it not have done more good, if employed in the circulation of the Bible ?

Whatever may be thought of our suggestion relative to war, we think some of those who are loud in the approbation of the Poles, are not very consistent. The slaves in these United States, in this land of boasted freedom, have double cause to fight for their liberty. We need not here repeat the story of their wrongs, or speak of their unparalleled oppression. But what was the popular feeling when they recently followed the example of the Patriotic Poles, and fought for liberty ? The affair was spoken of as an 'insurrection' against rightful authority ; and they were branded as cut-throats and desperadoes. Now it really seems to us, if the Poles are right, the slaves are right also ; and our citizens would display as much patriotism in sending standards to the latter as the former.

*Christian Soldier.*